

LI.

MEMOIRS

O F

LITERATURE.

MONDAY, February 26. 1711.

I.

ÆSCHINIS Socratici Dialogi tres Græce & Latine, ad quos accessit quarti Latinum Fragmentum. Vertit & Notis illustravit **JOANNES CLERICUS**; cujus & ad calcem additæ sunt **SILVÆ PHILOLOGICÆ**, in quibus multa Veterum Græcorum & Latinorum Scriptorum loca explicantur, aut emendantur. Liber Primus, cum omnium Indicibus necessariis. Amstelodami, apud Petrum de Coup Bibliopolam. 1711.

That is, *Three Dialogues of Æschines, a Disciple of Socrates, in Greek and Latin, (with a Latin Fragment of a Fourth) translated and illustrated with Notes by JOHN LE CLERC; to which he has added a Miscellany of Philological Remarks, wherein many Passages of several Greek and Latin Authors are explain'd or mended.* Amsterdam, 1711. in Octavo. pagg. 275.

Informed the Publick in the XXXVIIIth Sheet of these *Memoirs*, that this Book was in the Press at Amsterdam. It has been newly publish'd, and is dedicated to the Earl of Sunderland.

Among the Spurious Dialogues of *Plato*, there are some which the Ancients ascribe to *Æschines*. *M. le Clerc* has thought fit to reprint Three of them from *Henry Stephens's* Edition, as being the most correct; and because the former Translations do not always express the true Sense of the Author, or depart too much from the *Greek*, he has made a new Version, that will be of great Use to those, who are not well skill'd in the *Greek* Language. The First Dialogue is entitled, *De Virtute, an doceri possit. Whether Virtue can be taught?* The Second, *Eryxias, vel*

Erasistratus, de Divitiis, an sint bona. Whether Riches are a good thing? The Third, *Antiochus, sive de Morte, an sit timenda. Whether Death ought to be feared?* Those three Dialogues, and a Latin Fragment of a Fourth taken from the 1st. Book of *Cicero de Inventione Rhetorica*, Chap. 31. are illustrated with several Notes of the Learned Editor. He explains the Sense of the Author, unravels several intricate Passages, and, by the Help of History, gives no small Light to those ingenious Dialogues. The Life of *Æschines*, written by *Diogenes Laertius*, is prefixed to this Book, with several Notes of *Casaubon* and *Menagius* upon it.

M. le Clerc informs us, that he has many Philological Remarks among his Collections. He has publish'd some of them in this Volume, under the Title of *Silvæ Philologicæ*; and if they are acceptable to the Readers, he will from time to time communicate to the Publick several Observations of that kind. He owns that many Remarks, contain'd in this first Book, are more like Conjectures than Demonstrations; and declares that he does not pretend to ascribe to them a greater Degree of Probability than what they have. These *Silvæ Philologicæ* consist of X. Chapters.

I. The first is entitled *de Humanioribus Litteris*. *M. le Clerc* understands by those Words particularly the Knowledge of the *Greek* and *Roman* Antiquity; and is of Opinion that this Knowledge should be attended with the Study of *Oriental* Languages, especially the *Hebrew*, and with the Reading of the best Books written in the modern Tongues. Several Persons, says the Author, are apt to ask, why the Knowledge of the *Greek* and *Roman* Antiquity is call'd *Human Learning*; because they observe that many of those who apply themselves to it, have not more Humanity and Politeness than others; but on the contrary, appear sometimes less human and polite than illiterate People. Nevertheless, continues he, the *Ancient Romans* were persuaded, that the Reading of Poets and Historians did very much contribute to Politeness. They believed that the *Greek* Tongue was to be learn'd by young People, not merely to understand or speak that Language, but to make a good Use of the fine Thoughts of the *Grecians*, and to improve their Minds. The same ought to be said of the *Latin* Literature, which was also cultivated by the *Romans*. The Author proceeds to shew, that the Chief Design of those who study Philology, should be to learn Things, and not Words; to judge of the Truth and Falsity of what they read; and to be better qualified to discharge the Duties of their several Stations. This gives the Author Occasion to describe several Philologers in very black Colours. I shal

not transcribe any Part of his Description; but only observe that *Isaac Casaubon*, *Gerard John Vossius*, *John Schefervius*, *Sirmondus*, *Grævius*, the late *Baron de Spanheim*, and *M. Cuper*, are placed by the Author in the List of those Learned Men, whose Learning is attended with great Modesty.

M. le Clerc does not blame those, who being Professors of Philology, make it their chief Study; but he thinks, others should use that Sort of Learning for the Improvement of Sciences, such as Philosophy, Mathematicks, the Civil Law, Divinity, Politicks, &c. Thus *Julius Caesar* and *Cicero*, having apply'd themselves to the Study of Polite Learning, made use of it to qualify themselves for the Government of the Commonwealth, to plead before the Senate and the People, &c. and got an immortal Glory by their Excellent Works relating to History, Rhetorick, Philosophy and Politicks. Among the Moderns, *Erasmus*, *Budæus*, *Scaliger*, *Casaubon*, *Grotius*, *Thuanus*, *Vossius*, *Gassendus*, *Mr. Selden*, *Petavius*, *Bochart*, and many others, not contented to understand the Ancient Greek and Latin Authors, applied that Knowledge to several Sciences; as it appears from their Performances in History, Chronology, the Civil Law, &c. and from their Commentaries, and other Works upon the Holy Scripture.

The Author says, in the next place, that those who apply themselves to the Study of Polite Learning, should particularly endeavour to be the better for it. They should learn to be modest, and equitable, to envy or speak ill of no body, to value every thing according to its Worth, to follow the good Advices that are given them, and to get a Reputation, not by defaming others, but rather bestowing due Praises upon them, and expressing some Indulgence for their Mistakes. Whoever takes a contrary Course, casts a Blemish upon the *Belles Lettres*, and exposes them to the Publick Contempt.

M. le Clerc adds, that the Study of Philosophy should be attended with some Knowledge of Philosophy, and particularly of Logick and Morals; for want of which several Learned Criticks argue wrong, and transgress the Rules of Probity.

Lastly, He observes that it is also necessary for a Philologer to have some Skill in most other Sciences, without which he will hardly understand the best Writers, and even those that are most commonly read. This Observation is very judicious, and ought to be consider'd by those who are apt to undervalue Critical Learning. 'Tis certain, that a Critick ought to have an Universal Knowledge, besides a Solid Judgment, and a great Sagacity, to distinguish himself from the Crowd of Philologers.

II. The Second Chapter is a kind of Dissertation upon the first Dialogue of *Æschines*, and will be of great Use to understand that Work, and some Dialogues of *Plato*. The Question treated of in that Dialogue is this, *Whether Virtue ('Apeti') can be taught?* *M. le Clerc* explains the Ambiguity of the Word *'Apeti'*, and shews in what Sense it ought to be understood: He makes several judicious Observations upon the Subject of that Piece; and it will not be improper to read this Chapter before the Dialogue.

III. *Socrates* makes the Subject of the third Chapter. The Author observes that the Philosophy of that great Man cannot be well understood, without knowing the Character and Manners of the *Greeks*, particularly of the *Athenians*, in his time. The Cities of *Greece* were then under a Democratical or Aristocratical Government; and Eloquence being of great use to work upon the Senate or the People, those who had a mind to raise themselves, grew very fond of it. The Sophists took hold of that Opportunity: They set up for Teachers of Eloquence, and were admired by young People. Those Men spoke with great Eloquence, but wanted Solidity. The *Greeks*, especially the *Athenians*, were vain and self-conceited. The latter pretended to exceed all other Nations in Wit and Learning. All manner of Vices prevailed among them, proceeding not only from a long course of Prosperity, but also from the wrong Notions of the Gods, entertain'd by the Poets, and the People. Such was the State of *Athens*, when *Socrates* undertook to reform his Fellow-Citizens. The better to succeed in his Noble Design, he used to speak ironically; which *Cicero* expresses in the following

Manner. *Socrates* (says he, *Academ. Quæst. Lib. IV. 5.*) *de se ipse detrahens in disputatione, plus tribuebat eis, quos volebat refellere. Itaque cum aliud diceret quam sentiret, libenter uti solitus est ea dissimulatione, quam Græci εἰρωπειν vocant.* Sometimes that Great Man declared he would be the Disciple of those, who pretended to know what they were ignorant of; hoping that by that means he might beget in them a Sense of Modesty. At other times he would say he knew not the thing that was in debate; and express'd a great desire of enquiring into the Truth of it, and helping others in that Enquiry. He never grew angry with those, who had a slow Apprehension, or appear'd obstinate, though their Answers were never so proud and foolish; but he endeavoured with great Humanity and Gentleness to quicken, and bring them off from their Errors. Sometimes, to put off the Character of a Master and a Learned Man, he discoursed carelessly, and used a very mean Style. *M. le Clerc* proves the several Parts of this Method of *Socrates*, by many Passages of *Plato*, *Xenophon*, *Plutarch*, &c. whereby it appears that he is very much Conversant in those Ancient Authors.

Socrates, that great Philosopher, that excellent Moralist, has been accused of the unnatural Sin. *M. le Clerc* looks upon it as a horrid Calumny, and undertakes to clear him from that Crime. Can any one believe, says he, that a Man ill-clothed, bare-footed, old, and so deformed, that he was compared with the Satyrs, and *Sileni*, would have been able to debauch Rich and Noble Young Men?

The Readers will find in this Chapter some other things concerning the Method of *Socrates*. The Author proceeds to give an Account of his Religion and Morals. That Philosopher (says he) worshipp'd a Supreme God, and many inferior Beings raised above the Condition of Human Nature. The Gods of the *Grecians* were fictitious Beings; but the Philosophers thought they might use the Names ascribed to them, to denote invisible and eternal Spirits, by which the World was govern'd under the Direction of the Supreme Being. Those Philosophers ought not to be taxed with little Religion upon such an Account, since they had no Revelation about it. *Ubi non sunt, etiamnum hodie, (says M. le Clerc,) qui dum sentiunt cum Eruditis, cum Vulgo tamen loquuntur.* As for the Morality of *Socrates*, one may judge of its Purity by these Two Maxims, 1. That no Man ought to revenge an Injury. 2. That one ought to suffer Death rather than do any thing contrary to Virtue.

Socrates says, speaking of his *Genius*, "A certain *Demôn*, allotted to me by God, has accompanied me, ever since I was a Child. It is a Voice, which always deters me from doing what I would do, but never advises me to do any thing". *M. le Clerc*, considering that God's Providence watch'd not only over the *Jews*, but also over all Nations, believes that the same Providence raised some great Men in some Countries, such as *Confucius* in *China*, and *Socrates* at *Athens*, to promote Virtue among Men, and hinder them from running into all manner of Vices. To that end, God assign'd a Guardian Angel to *Socrates*, with a limited Power, consisting only in advising him not to do some things, that might prove prejudicial to him. The remaining Part of this Chapter concerns the Death of that Philosopher.

IV—X. I cannot enlarge upon the following Chapters; and therefore I shall only give a general Notion of them. In the IVth, the Author explains a Passage of *Phædrus*, *Lib. I. Fab. v.* The Vth is entitl'd, *de significationibus vocis Δῖον & loquutionis Δίους δέναι καὶ λαβεῖν.* In the VIth *M. le Clerc* endeavours to explain an Epigram of *Callimachus*. In the VIIth he illustrates some Passages of *Petrarch*, and observes, among other things, upon these Words,

*Primus in orbe Deos fecit timor, ardua coelo
Fulmina cum caderent, &c.*

that *Democritus* † is the first, who advanced such an impious Saying. *Quod (says M. le Clerc) non omisissent adnotare Petronii Editores, si servissent.* The Passage of *Democritus* de-

† Apud Sext. Empiric. advers. Mathematicos, *Lib. VIII.* pag. 312. Edit. Genev.

serves to be compared with that of *Petroneus*. *M. le Clerc* adds to it another Passage of *Aristotle* relating to the same Subject; and then makes this Observation. *Hicce potuit illustrari quam optime Petronii locus; sed sunt delicatuli nostri Grammatici, aut veterum Poetarum infelicet Simia; nec Philosophos legere sustinent.* The Readers will find some Passages of *Cebes's Picture* illustrated in the VIIIth Chapter. Some Passages of *Maximus Tyrius* are explain'd and mended in the IXth, where *M. le Clerc* informs us that his Conjecture upon the word *ἀγνέται* at the end of the XIXth Dissertation of that Author, which he reads * *ἀγνέται*, is confirmed by the Manuscript of the Great Duke of *Tuscany*, from which all the Editions have been made. Lastly, the Xth Chapter contains a Correction of a Passage of *Aristotle*, with some Observations upon it.

M. le Clerc needs not doubt but that his *Silva Philologica* will be acceptable to the Publick. I hope he will shortly publish the Second Part.

II.

AN EXPLICATION of Two Ancient Stones, one of which is lodged in the King's Cabinet, and the other in the Cabinet of *M. Bourdaloue*, lately engraved by *Mademoiselle le Hay*. By *Father TOURNEMINE*, a Jesuit.

ALL those, who have a relish for the beautiful Works of the Ancients, will be glad to hear that *Mrs. le Hay* continues in her Design of rendering the admirable Beauties of many Ancient Stones more common and more sensible, tho her Performances have been a little criticized. She gave a right Judgment about those Disputes, which are so frequent in the Commonwealth of Learning: Criticisms vanish away; but those Works, that deserve to be immortalized, will be infallibly transmitted to future Ages.

The Two Anticks she has lately engraved, are not inferior to those she has already publish'd.

The *Cornelian Stone*, lodged in the Cabinet of *M. Bourdaloue*, seems to me to have been engraved for *Alexander* by the famous *Pyrgoteles*. The Perfection of the Work discovers immediately the Hand of that excellent Artist; but the Intelligence of the Figures represented upon that Stone, is a convincing Proof that it was wrought by *Pyrgoteles*, and design'd for that Prince.

A Woman puts her left Foot upon a Man's Head cut off from his Body, and strives to detain a Warrior, who parts from her with Horror. This will easily bring into ones Mind a noble Action of *Alexander*, mention'd by *Quintus Curtius*, Book VIII. Ch. 3.

Spitamenes, a Friend to the perfidious *Bessus*, who murdered *Darius*, believing that one might betray a Traytor without any Crime, apprehended him, and delivered him to *Alexander*. Being soon after discontented with that Prince, who never raised perfidious Men, he did not prove more faithful to him than to *Bessus*. He caused an Insurrection in *Bactriana*, and was so successful as to stop the course of *Alexander's* Victories, and cut in pieces a Body of Twelve Thousand Foot, and Three hundred Horse, that were sent against him. The Conqueror of *Asia*, being busy in other Parts, dissembled his Loss, and resolved to revenge himself some other time: The time of doing it was come; but, it was no easy thing to succeed in that Attempt. *Spitamenes*, who knew the Coun-

try, fled before *Alexander* through impracticable ways, and could not be overtaken by his Troops. The Wife of *Spitamenes*, being weary of such a hard Flight, used all her Charms and Interest with her Husband, to persuade him to submit to *Alexander*, and rely on his Clemency. *Spitamenes*, who was extremely fond of her, began to entertain some Suspicions of her Faithfulness, and believed she hoped to please the Conqueror of *Asia*. His Love was changed into Fury, and he would have kill'd her, had not his Brothers-in-Law put a stop to his Violence. He endeavoured to reconcile himself with his Wife; but that Woman, who was perhaps Guilty of the Ambitious Design of which her Husband suspected her, remembering the Danger she had been exposed to, resolved to prevent him: She kill'd him, and carried his Head to *Alexander*. That Prince, going out of his Tent, far from being moved with her Charms, was struck with Indignation at the Sight of such a barbarous Present, though it put an end to the War, and expell'd her from the Camp.

I think it will not be denied, that such a noble Action deserved to be immortalized by *Pyrgoteles*.

The Jasper, lodged in the King's Cabinet, is a Piece of Workmanship little inferior to the other; and the Enigm, represented upon it, is very ingenious. The Goddess of the Night comes out of a Wood, and presents some Poppies to a young Man: Three Figures are placed behind the Goddess of the Night, an Old Man, a Woman, and a young Man: They seem to be drowsy: The Old Man lets fall the Poppies he held in his Hands; and the young Man has some in his Left Hand.

The most Remarkable Things in that Jasper, are the Figures of the Goddess of the Night, and of the young Man, into whose Hands she puts the Poppies. One can hardly doubt, that *Faustina* and *Commodus* have been represented upon that Antick: Several Persons well skill'd in this sort of Curiosities, could not deny it, having compar'd with great Application that Stone with several Medals very neat and well preserved, of that Empress and her Son.

I proceed to give an Account of my Conjectures occasion'd by that Resemblance. That Stone was probably engraved in the Year 175, when *Marcus Aurelius* declared *Commodus*, much at the same time, *Princeps Juventutis* and *Augustus*: It was a proper Time to represent that Prince under the Figure of a Rising Sun, that was going to reign. The Resemblance of *Faustina* with the Goddess of the Night, discovers something more malicious in it. The Empress had the Art of lulling the Emperor asleep about many Things, especially about her Behaviour: Poppies are a natural Symbol of that Power of *Faustina*.

Commodus had already made himself known: Every body thought he was more like his Mother than his Father; and that the Philosophical Emperor would shew a blind Love, or the same Indolence for his Son as for his Wife. The Person who caused that Stone to be engraved, could not resist the Temptation of representing upon it what he thought of the Imperial Family. He did it without any Danger: The Symbols were very noble; and at first sight one could perceive nothing in them but a Rising Sun, to which the Goddess of the Night yields the Empire of the World.

Perhaps it will be said, that *Faustina* could not be very well pleased to appear, upon that Stone, resigning the Supreme Power to her Son. But a Mother could not be very much concern'd for it: Besides, it may be, that the Stone was not engraved till after the Death of *Faustina*, who died that very Year 175. two or three Months after her Son had been made a Partner of the Empire.

* See the Bibliotheque Choise Tom. XI. Pag. 309.

P A R I S.

M. de Vaux, a Famous Surgeon of this City, has publish'd a Translation of a Treatise concerning the Venereal Disease, written by Charles Musitan, a Physician of Naples.

*Traité de la Maladie Venerienne, & des remèdes qui conduisent à sa guérison. De Charles Musitan, Medecin de Naples. Nouvellement traduit, avec des Remarques, par M. D. V*** Maître Chirurgien Juré de Paris. Trevoux. 1711. Two Tomes in 12.*

This Treatise is a small Work, which Charles Musitan, a Physician very much celebrated for the Cure of Venereal Distempers, publish'd some Years ago in Latin, at the end of his Body of Surgery. The Translator observes, that it is one of the best Books we have upon those Diseases, no Author having been so particular in describing the Symptoms which attend that dangerous Illness. Tho this Work be never so valuable, M. de Vaux has improved it by several critical Remarks, to hinder young Surgeons from blindly following some Methods, which being excellent in some Countries, are not always so in others. This Advertisement is necessary to those, who shall read this Treatise. Besides, it ought to be observed, that if the true Opinions of Charles Musitan, concerning the Virtue of the Remedies prescribed by him, are carefully examined, it will appear that he confines their Efficacy to the radical Cure of the most recent venereal Diseases, and to a mere Palliation of those that are inveterate. For, having highly commended the Remedies mention'd by him, he owns in the XIXth Chapter of the Third Part, that the Pains of that Distemper are sometimes so stubborn, as not to be cured by Common or Chymical Remedies; and therefore one must have recourse to Perfumes or Mercurial Unctions, as the last and most powerful Remedies. But if those Unctions and Perfumes, by causing a Salivation, are, even by the Author's Confession, more powerful and efficacious to cure the obstinate Symptoms of a venereal Distemper, than all the other Remedies he prescribes; the Surgeons of France do well to begin with the use of Mercury, since it is the safest and most infallible way of curing that Distemper. Those, who follow another Method in this Countrey, are not sufficiently authorized therein by the Success of those Methods in Foreign Countries. 'Tis well known that Diseases ought to be differently cured, not only according to the Age and Constitution of Sick People, but also according to the Difference of Climates.

Charles Musitan is particularly Famous for the Cure of Venereal Diseases; which will appear the more surprizing, because he is a Priest; for 'tis not usual for Priests to practise Physick. M. de Vaux gives us a short Account of the Author's Life, and says, "He met at first with many Oppositions in the Practice of Physick, especially from some devout Persons, who, through a wrong Zeal, or rather out of Jealousy, persecuted that excellent Man, by saying every where that it was a shameful thing for a Priest to visit Women as a Physician, all Ecclesiasticks being absolutely forbidden by the Canons to practise Physick. But he slighted those ill-grounded Reproaches, and stopp'd the Mouth of those Criticks, having obtain'd from Pope Clement IX. a License to practise Physick in all its extent. Some Persons of a known Probity, to whom he open'd his Heart without any reserve, have publickly declared, that Musitan, far from acting against the Rules of Decency, by having Women under his Cure, confirm'd himself more and more in the Practice of Virtue. And indeed, if it be an usual thing for Physicians, to conceive a great disgust for

"Women, because they are obliged by their Profession to know their most secret Infirmities; how could Musitan, who resolv'd to live in Celibacy from his Youth, and always look'd upon Women with indifference, endanger his Virtue by seeing them full of Ulcers? Perhaps some morose Readers will wonder I should say, that Musitan behaved himself like Ulysses at the approach of the Sirenes, and even discover'd a greater Power over himself. Let those Readers wonder also, that the Purity of his Life, and his other good Qualities, should have moved his Eminence M. Antony Pignatelli, Priett Cardinal of the Holy Roman Church, and Archbishop of Naples, to place him among those Confessors, to whom he gave Power of absolving Penitents in such Cases as were reserved to him.

"That Physician has avoided another Fault at least as dangerous, I mean Avarice; having always made it his Business to serve every body alike, and to do nothing that might bear an ill Construction. One cannot sufficiently express how charitable he has been to the meanest People: Far from asking them any Fee, he always refus'd to take any; and when he visited the Poor, he frequently assist'd them with his own Money. As for Rich People, he freely received their Fees; but having a Natural Aversion for Pomp and Ostentation, he could never be persuad'd to comply with the Desires of several Great Men, who would have him to converse familiarly with them, and to come freely to their Houses. Being contented with a Philosophical Life, he always despis'd Riches, look'd upon the Favour of the Great as a vain empty thing, and preferr'd the Satisfaction of bestowing some time upon his Studies to all other Pleasures. Lastly, he always made it his chief Business to consecrate his Labours and his Pen to the Publick Good; his Works are a plain Proof of it. That famous Physician is still living at Naples, being Sixty Years old, and enjoying a very good Health.

P A D U A.

THE following Book has been lately printed, to shew that Unborn Children ought to be baptized.

Baptisma Puerorum in utero existentium assertum, quamvis Theologi & Canonista antiqui per plura secula hoc vel negaverint, vel tacerint. Dissertatio Medico-Theologica, Authore P. D. Gabriele Gueldo Clerico Regulari, S. T. Professore. in 8vo. pag. 88.

The Author enquires first into the Time when that Question began to be debated. He says, it was laid aside for a long time. He owns, it is contrary to the Opinion of the Ancient Divines and Canonists; and Gabriel Biel, says he, began about the latter end of the XVth Century to doubt of the Negative Proposition, and Father Lewis Schilder, a Writer of the last Century, was the first who maintain'd the Affirmative. In the next place, the Author, as a Divine, confutes the Opinion of those, who pretend that a Child ought to be visible, to be capable of Baptism; and then, as a Physician, he shews which way one must go about to baptize Children, that happen to be in this miserable Condition.

In the last Sheet Page 199. Col. 1. Line 14. instead of is originally, read, are originally. In the same Page, Col. 2. Lin. 22. from the bottom, read ταννιός.